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Theme: Nishiyuu Nishditihimoon – Nishiyuu Values September 9, 10, 11 & 12, 2014 Mistissini (Eeyou Istchee)

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Everyone is encouraged to come and participate, gathering/workshops will be conducted in Cree (both inland and coastal dialects)

The meaning of Cree

By Will Nicholls

Across Canada there are more than 200,000 people who identify themselves as Cree. In Eeyou Istchee there are over 18,000 recognized Cree members, but what does that mean? How many more don't qualify as members but who are nonetheless Native to our communities? Which Cree are entitled to the benefits of status as a Cree beneficiary was a hot topic at this year's Grand Council Annual General Assembly. The different concepts of who qualifies as a Cree of Eeyou Istchee were hotly debated in Waswanipi.

For some, it was an issue as simple as getting youth off social media to practice their traditions on the land that would make them more aware of what being a Cree really means. I believe that is a good way of instilling Cree culture. The connection to the land has always been something our leaders and Elders emphasize as an essential part of the soul and make-up of a Cree.

Unfortunately, the rule of law does not understand or usually consider such nebulous concepts and this has led to controversy within our nation. When laws governing membership – such as the 10-year clause – are applied, it is often done so by people without a complete understanding of the law and their place in it.

For example, a Cree person had to go to Chibougamau after a car accident to undergo physiotherapy. She was denied services because she was not in the territory. It seems the people who made that decision did not realize that Chibougamau was part of the territory (Category III lands). You do not have to actually live in a community to be in the territory. Some Mistissini members live at Perch River, which is on Category III lands. They still have their rights respected.

One resolution in the AGA story deals with the Cree School Board. I heard one compelling argument that said the 10-year clause should not apply to youth under the



age of 18 as they did not have a choice of where to live because they had to live with their parents. It would not be right or true to being Cree if we separated children from their families so they could be Cree beneficiaries with all the rights and benefits we have fought to have.

A final question that has to be addressed is why organizations such as the Cree Board of Health and Social Services or the Cree School Board are allowed to determine whether or not the 10-year clause applies to any Cree beneficiary? The prerogative, responsibility and the only legal way to have status as a Cree beneficiary is through a band membership list in your community.

To allow other entities to appropriate those decisions diminishes the right of any band to determine their membership. Any nation, whether it is Canada or a First Nation, ultimately determines who is part of their nation. To allow a third party to overrule that right to determine who is a citizen is not acceptable in a self-governing body. So who is a Cree and who has the right to decide that in the end?

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The Waswanipi canoe excursion arrives in Waswanipi

photo by: Will Nicholls



Googoom's special friend

by Joshua Iserhoff

Here I am in mid-air again with the Roundtable crew flying Whapmagoostui to the heart of the Cree Nation, my hometown Nemaska. The stars have aligned to visit this wonderful place again.

This time I brought along Googoom Mary Iserhoff, my dad's mom and the only googoom I have ever known. Googoom Iserhoff was intrigued by the Great Whale's landscape. She was surprised by how much sand dominates the landscape there. She was impressed with the Inuit housing suspended in the air.

Her visit to Kilometre 9 was the icing on the cake. The cultural setting and mingling with fellow Elders made googoom feel at home. She made new friends, including a "special friend" named James Kawapit. As Gramma told me, "He's not too tall and 79 is not all that bad!"

"Grandpa" lames already plans to come to Mistissini for an Elders' meeting. They're hoping to fiddle dance together, if there's a dance at one of the evenings! At 87, Googoom Iserhoff still sometimes lives by herself in her cabin at Perch near Mistissini. She's always grateful to see another day and now to visit a community she had long hoped to see - perhaps have found a boyfriend too! That is too sweet.

I am always impressed with our non-Cree friends who can speak fluently in Cree. While in Whapmagoostui, Gramma and I were able to see Rod and Lisele Bartlett. The Bartletts lived in Mistissini for many years during the 1980s and worked with several linguists, including my Aunt Louise, on the translation of the Bible. Though they left Mistissini 24 years ago, they were still able to speak Cree to Googoom Iserhoff.

If you want to impress an Elder, learn how to speak in Cree. You'll be loved forever: just ask Brian Craig, the beloved Waskaganish honorary Eeyou! I hope Sunfa and Thomas haven't forgotten their Cree either. I think some of these non-Cree friends of ours speak more fluently than some of our Cree kids. Yikes! Sook ma eeyou'yim daou.

I think we have a couple more golf benefits to attend. The music festivals may have played their last note. Fishing derbies have gracefully reeled in their lures until next year, but I am truly saddened to hear no one won the \$10,000 prize for the biggest Walleye at Waswanipi's derby!

Some poor fish now has a permanent lure lodged within its cheeks. I don't know how the fish kingdom will view their lucky doré but I hope it will soon be gracing a lovely bouillabaisse.

With all of the happy summer luxury gatherings winding up, we now can enjoy some major blueberry picking. As for Googoom Iserhoff, she cannot wait to go picking her favourite patch. Gramma can sit for hours and pick them blueberries until the sun goes down. With my busy schedule, I hope I can whisk myself to my "spot" and gather some berries. Who knows, perhaps shoot a moose while lying on a bed of blueberries.

In closing, or almost, I'd like to give a Happy Birthday shout-out to my dear dad. I've also just been informed our Cree students have already started school, poor kids. I hope you all have a great year!

And rest in peace, Robin Williams you were the funniest man alive.

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THREE KAHNAWAKE BANDS PLAY MONTREAL'S FIRST EVER FIRST NATIONS PUNK SHOW

by Jesse Staniforth

Punk rock as a musical genre is an uncommon choice for First Nations musicians. A trio of Kahnawake-based bands set out to change that notion August 2 when Montreal's TRH-Bar hosted the first-ever First Nations Punk Show to be held in the city.

Featuring Once Were Warriors, Skid Mark and The Whiskey Chase, the show took place during the First Peoples' Festival, though Montreal-based Cider Punk Productions organized the event independently with sponsorship from Beesum Communications. TRH-Bar, on the city's Boulevard Saint-Laurent, is a unique venue in that it contains an active skateboarding ramp and skateboarders ride the bowl while the bands provide a soundtrack.

"I'm sure when people think of Natives, punk rock isn't the first thing that comes to mind," laughed

Whiskey Chase guitarist Johnny Aroniente Montour after the show. "But we all come from the same reserve, and we all know each other one way or another. So it was pretty cool to have a whole show of just Native talent. I felt proud that we were a part of it, and that we could call it a First Nations Punk Show."

Being a Native guy involved in punk rock doesn't seem that far out of the ordinary for Montour – particularly in Kahnawake, which is so close to Montreal.

"We're just like everyone else and our people are diverse when it comes to doing what you do," Montour said. "Living on a rez 10 minutes from a big city, you're introduced to so many different cultures and sub-cultures that you're bound to find one that inspires you. We all like different types of music, but

playing punk is what we like to do. Punk rock is just another genre of music, a different outlet of getting emotions out through music."

The camaraderie of the punkrock scene and the shared enjoyment of the music brought together the different members of all of the bands, he says.

"Having people come out to see your shows, getting to meet new people and having them know that you're Native – that can take off some stereotypes about your people and show that we're all just the same."

Members of Skid Mark responded as a group to questions from the Nation. The idea for the "all-K-Town [Kahnawake] punk show" occurred, they said, "after we played a Tuesday night show there. The venue is awesome because it had a skate bowl inside and we always wanted to play at a place like that – because almost all the bands grew up as skater punks in Kahnawake. It seemed to be too good to not set a show there."

The bonus, said the members of Skid Mark, was that playing a show in Montreal is bound to draw a crowd of locals – plus Kahnawake is close enough that friends and fans from back home can easily make the trip to offer some hometown support.

"Playing shows in the city is always better, because there's a big punk scene in Montreal and we seem to get the punks moving at all our shows," they said. "We actually had a big crowd show up – mostly from Kahnawake, and all the other punks in Montreal that know these bands."

Aroniente Montour was equally enthusiastic about the reception the three bands received. But the fact that all three bands were composed of Native musicians didn't ultimately make that much of a difference, he noted.

"It wasn't really any different from playing another show except for the name on the flyer. This wasn't any of the bands' first show – we've all played many shows before. It's just this time we were all booked on the same one, which was a first in Montreal, so it was pretty cool. Hopefully we can do it again."



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Tricks of the trolling trade

Derby results and big fish stories

By Amy German and Will Nicholls

Throughout the summer months, Eeyou Istchee's many fishing derbies are the talk of the towns as the Cree nation's finest fishermen set out to compete against some of the fishing world's big names.

Last year's winner of the Wemindji Fishing Derby, Jeremy Jolly, claimed the grand prize of a 2013 Dodge Ram. He sat down with the Nation to discuss his love of fishing – and his brother Tyson Gull's big win of a 2014 Dodge Ram 1500 at this year's Wemindji Derby.

Jolly passion as a fisherman began early in his youth. "I was eight years old and I went down the road about a kilometre away from Waswanipi and got my first fish," said Jolly.

"My dad said that there is trout there; I see speckled bubbles and so he lent me his rod that he was fixing and right off the bat he cast with a spoon and I got a 10-inch speckled brook trout. It was about I-2 pounds but when I was small it was big to me."

Jolly said he grew up watching the likes of Alfred Jolly and Ronnie Ottereyes winning local and professional derbies and racking up prize loot, including fancy fish-finders and boats. It became Jolly's dream to follow in their footsteps. It meant a lot to him when he finally could compete against them.

Jolly said he has placed in the Top 10 over the last eight years at the local Waswanipi tournament. When he placed first in Wemindji last year it made his dream to win the Waswanipi Old Post

Derby title all the more realistic. He was also in the same boat with his brother this year as Tyson won first place.

"I couldn't really do my own thing on the second day (of the tournament) this year since I was taking care of the fish finder. I felt them, caught them, and felt them eating the bait. It was my bro who was the one on the side with the longer rod and longer line. I told him to fish there and he had a big bite. He wound up catching a 5.3, a 4.13 and a 4.2-pounder. He was in the top ranks," said Jolly.

Jolly said that he partnered with his brother this year though he has had other partners for competitive fishing. He also spoke about his "walleye team" with lan Langley.

"We call him the lan-genius because he knows just about every knot in the whole world. In the walleye fishing tournament there are different tactics and different knots for catching walleye. There is not only jigs and spinners and this and that, there are other ways to fish and there are other ways to tie the knots and how to fish rapellas and fish bottom bouncers, how to wiggle your worm more often, how to fish with slow dead rigs," said Jolly.

But, when it comes to winning on a team, Jolly said teamwork is what makes the big catches and helps when it comes to getting the top rank quotas.

Jolly is hoping to start a guiding business and eventually get sponsored for the really big fishing derbies. "IN THE WALLEYE FISHING TOURNAMENT THERE ARE DIFFERENT TACTICS AND DIFFERENT KNOTS FOR CATCHING WALLEYE."





Here are results from a few of the derbies held this year in Eeyou Istchee.

Waswanipi Old Post Fishing Derby 2014

Walleye Category

- Top 10

1st place Patrick Forgues 168.12 – Ford F150 truck

2nd place Jeremy Jolly 155.00 – 4-wheeler 3rd place Didier Germain 144.54 – \$5000 4th place Austin Saganash 142.46 – generator

5th place Simon Lafreniere 142.04 – fish finder

6th place Don Saganash Jr. 139.38 – iPad 7th place Joey Blacksmith 138.58 – chainsaw

8th place Dennis Blacksmith 138.20 – free derby registration 2015

9th place Eddie Happyjack Jr. 136.45 – rainsuit

10th place Christina Ottereyes 135.09 – tent

Pike Category - Top 5

Ist place Gaston Cooper 64.08 – boat, motor & trailer 115 hp 2nd place Gilbert Georgekish 63.15 – \$5000 3rd place Daniel Georgekish 61.65 – Apple laptop

4th place Lawrence Petawabano 61.63 – GPS

5th place Charlie Bosum 61.12 – fishing tackle

367 total participants

Big Rock Fishing Derby 2014, Mistissini

Walleye Combined (3-day total)

- I. Claude Cooper 20.26 (\$23,000)
- 2. Ginette Laberge 18.11 (\$13,000 + \$1,000)
- 3. Eric Menard 17.39 (boat & motor 15hp)
- 4. Theresa Iserhoff 15.68 (16' canoe)
- 5. Leslie Mianscum 15.26 (electric motor & fish finder)
- 6. Stephane Fortin 14.42 (generator)
- 7. Patrick Larouche 14.07 (fishing gear)
- 8. Stanley Saganash 13.95 (propane stove)
- 9. Howard Blacksmith 13.81 (chainsaw 18")
- 10. Ian Langdon 13.68 (barbecue set)

Pike Category

- I. Sandy Matoush 20.53 (\$1000 + \$1000)
- 2. Howard Blacksmith 18.6 (\$750)

3. John S. Matoush 16.28 (\$500)

Wemindji Walleye Tournament Place – Name – 3 Day Score

I - Tyson Gull - 341.76

- 2 Christian Gilbert 335.29
- 3 Germain Didier 328.44
- 4 Lynn Nottaway 316.87
- 5 Ronnie Ottereyes 307.79
- 6 Rene Picard 303.96
- 7 Weja Neacappo 298.64
- 8 Howard Blacksmith 294.66
- 9 Den Hein 294.3
- 10 Johnny Awashish 284.06

Nemaska Champion Lake Fishing Derby

Place - Name - 3 Day Score

- I-Shaun Coonishish 22.11
- 2-Kenny Gunner 22.07
- 3-Johnny Gunner 22.0
- 4-Hellen Gunner 13.11
- 5-Timothy Tent 9.06
- 6-Terry Gull 9.06
- 7-Cathy Stevens 9.04
- 8-Michel Cheezo 8.06
- 9-Clarence Shacaplo 8.04
- 10-Jonathan Otter 8.04





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Crees reaffirm position on uranium

The Cree Nations of James Bay have reaffirmed their position on uranium mining in Eeyou Istchee.

In a resolution passed August 6 at the Annual General Assembly in Waswanipi, the Cree government reiterated its commitment to ensuring that any land falling under the James Bay and Northern Quebec Agreement remains free of uranium exploration, mining and waste emplacement. The resolution was passed unanimously.

"The Cree Nation has consistently and repeatedly spoken out against uranium exploration, mining and emplacement Eeyou in Istchee," said Grand Chief Matthew Coon Come, "We Crees continue to live off of our lands, and it is our responsibility to protect Eeyou Istchee. The waste created by uranium mining will remain radioactive and dangerous to the land, the animals, the waters and our way-of-life for hundreds of thousands of years, and there are no known methods to manage these risks over this time period."

The resolution references many of the environmental dangers commonly associated with uranium development, as well as the problems that slow-to-decay radioactive waste would present to hundreds of future generations.

The Quebec government issued a province-wide temporary moratorium on uranium development in March 2013 so that the Bureau d'audiences publiques sur l'environnement (BAPE) would be able to conduct a thorough inquiry into the matter.

The inquiry's one-year mandate began in May 2014. Since then, many Crees have expressed their opposition to uranium mining in Eeyou Istchee at



Matthew Coon Come speaks at the BAPE hearing in June

hearings held throughout the communities. Strateco Resources' Matoush uranium project just north of Mistissini has also been shut down indefinitely. Further hearings are scheduled for September 3-5 in Mistissini. Those hearings will also be available in Chisasibi and Chibougamau via videoconference. The hearings are also livestreamed online, and can be accessed on the BAPE's website (www.bape.gouv.qc.ca)





AGA 2014: 40 years of Cree politics

By Will Nicholls



It's been almost 40 years since the Grand Council of the Crees first met at the Pal's Hotel in Val-d'Or. On October 16, 1974, Chief Billy Diamond was elected the Grand Chief by a vote of 9-7, Chief Robert Kanatewat was elected as Deputy Grand Chief (10-6) and Abel Kitchen became the Executive Chief with a vote of 11-5. Violet Pachano was the recording Secretary at the time.

Things have certainly changed since those early days. All adult Cree members now elect our Grand and Deputy Grand Chiefs. The yearly meetings are held in one of the nine Cree communities. Those Cree who cannot make it to the AGA can listen to it over the Cree Regional Network on radio or follow the live streaming on the Internet.

The 40th Annual General Assembly of the Grand Council of the Cree of Eeyou Istchee (37th Cree Nation Gathering) was held in Waswanipi August 5-7.

Waswanipi was a great host, setting up a camp by the river and offering a free feast that included moose stew, rabbit stew, smoked sturgeon, walleye, duck, goose, bannock, fresh blueberry jam and a host of other country food delights. The cooks were exceptional and I regretted there was only so much room in my stomach.

One of the first events by the river was the arrival of a canoe expedition. Seven youth and guide Louie Saganash paddled about 120 kilometres from Lac La Sarre to Waswanipi on a 12-day journey. Thanking the Youth Council for their support, Saganash said he loves his culture, the hunting, being on the land and that he had fun sharing it with the youth.

"My dad taught me about the land and I wanted to teach what I learnt to the youth," Saganash explained. "All those things like iPods and iPads are like an addiction for our youth. A lot of them say they don't want to go on the land because there is no Wi-Fi in the



bush. I told them I can still contact people with my bush radio!"

Saganash emphasized how nice it is to be on the land and how easy it is to sleep in the bush. He added that they came across two moose and a bear while traveling. "I could have killed a moose but the meat would have gone bad by the time we got to Waswanipi," he said. Fishing provided a tasty addition to the young paddlers' meals, however.

Three of the youth on the journey were Saganash's own children. "Dad, we'd like to do this one more time," they told their father. He's planning another trip with them for this fall. Saganash said he was proud of all the youth, especially as one of the three portages was eight kilometres long.

Another canoe trip was organized for later in the week: the Broadback River Canoe Expedition. This effort is intended to promote the proposal for the Assinica National Park Reserve.

Chantal Otter Tétreault, the Grand Council's Protected Areas

Coordinator, said Crees are concerned not only with the protected areas but with having buffer zones around them. Youth from all of the communities are part of this journey into the heart of Eeyou Istchee. The 15 youth will take 20 days to arrive in Waskaganish around August 26.

The journey, while starting on the Broadback River, will switch over to the Rupert River at Old Nemaska. Cree communities, the Cree Regional Government and Cree entities, such as Niskamoon, have all come together to fund the expedition. The trip is part of the recently released Cree Conservation Strategy.

The Plan Nord sparked Cree interest and emphasis on conservation. The strategy combines both traditional knowledge and scientific expertise. While the Broadback River was seen as an urgent priority because of the Woodland Caribou the strategy includes other parts of Eeyou Istchee. For Crees wishing to

know more, go to www.eeyouconservation.com.

Most of the AGA went quite smoothly. There were no real surprises in most of the presentations and they can be found at www.creegovernment.org. Both the user name and password is Waswanipi for those wanting to check them out.

But there was disappointment that new funding could not be found for children with special needs. The Kate Sharl Foundation assists children up to 18 years old who have special needs.

Judy Nakogee, Regional Special Needs Adviser for the Cree Nation Government in the Child Service Department, was surprised no one stepped up to the plate to make donations to the foundation.

"I am very disappointed," said Nakogee. "I don't know if you recall that kid from the Starfish Foundation who wants to build a playground for Attawapiskat. They gave got a donation of \$5,000 from each chief, \$10,000 I think from the Grand Council and other donations from here and there. It didn't even benefit the Cree of Eeyou Istchee. I was hoping Cree money would benefit Cree children."

Of course, there was what is becoming a traditional practice at Annual General Meetings, with Sol Awashish leading Waswanipi community members in a pots-and-pan mock protest. This year the emphasis was on creating healthy environments. It was a peaceful, well-behaved demonstration, and when Grand Chief Matthew Coon Come asked the protesters to be patient and wait until the AGA finished, they settled down. That speaks well in itself to taking a step







towards a healthy environment through respect for others.

Another protest, however, was unexpected. It involved the awarding of school-bus services to a single company for all eight Cree communities, the first time a global bid had been tendered.

Many people were upset as the company that won the contract is only 51% Cree owned, and the Cree part of the ownership has no industry experience or assets (i.e. buses). However, the non-Native partner in the company is a large organization.

The smaller Cree entrepreneurs felt they did not have a chance as the mega-company had numerous buses and assets that made it easier to underbid the local bus service companies. Evelyne Cooper of Waswanipi's Cooper Transport Inc. said the firm her family started 15 years ago would

soon be out of business. She added that another Cree company brought three buses last year but would also soon have no use for them.

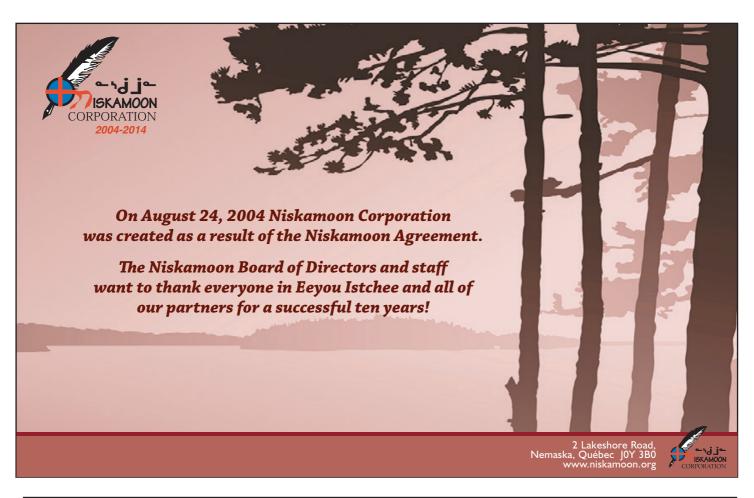
Cooper felt that the Cree partner was just a front for the non-Native company and actions like this would harm local Cree economies. "The awarding of this contract will effectively kill eight Cree businesses," she said. A more indepth story will appear in the next issue of the Nation.

This development put the Cree School Board on the hot seat at this year's AGA. Adding to the heat was a discussion on the 10-year clause, which says that a Cree who resides out of the territory for 10 years or more will lose beneficiary rights and benefits. To reestablish them they have to return for a period of at least six months.

Joanne Willis Newton wrote the resolution found later in this article. At one point she tried to have a rider attached to the resolution forbidding the Grand Council to take any action on the 10-year clause without consulting the people. Grand Chief Coon Come's reply was a curt "no way in hell!"

Coon Come said you could not tie the negotiators hands in this manner. Many agreed with him. One interesting point Newton brought up was that the 10-year clause should not start until a beneficiary reached the age of 18 as they did not have a say in where they lived because of their parents. This is another subject that will be explored fully in a future issue of the Nation.

All in all, it was an interesting AGA. The next one will be held in Oujé-Bougoumou.





GRAND COUNCIL OF THE CREES (EEYOU ISTCHEE)/ CREE NATION GOVERNMENT

Annual General Assembly

2014-10: Resolution Resolution Regarding Adoption and Implementation of Uniform Interpretation of 10-Year Clause in Section 3.2.7 of the James Bay Northern **O**uebec Agreement to **Promote Education of Cree Youth**

WHEREAS the rights that Cree beneficiaries enjoy under the lames and Northern Ouebec Agreement are constitutionally protected under section 35(1) of the Constitution Act, 1982, which recognizes and affirms the "existing aboriginal and treaty rights of the aboriginal peoples of Canada;"

WHEREAS section 3.2.7 of the lames Bay and Northern Quebec Agreement, known as the "10-year clause," reads as follows: "In the event [a Cree beneficiary] is absent from the Territory during ten continuous years and is domiciled outside the Territory, such person shall not be entitled to exercise his rights or receive benefits under the Agreement. Upon such person reestablishing his domicile in the Territory, the right of such person to exercise his rights or to receive benefits under the Agreement shall revive."

WHEREAS under the plain language meaning of the 10-year clause, a Cree beneficiary who is domiciled outside Eeyou Istchee for ten continuous years remains entitled to exercise his or her rights or receive benefits under Agreement so long as he or she has not been absent from Eeyou Istchee for the entire period.

WHEREAS the 10-year clause was not intended to suspend the rights of Cree beneficiaries who maintain ties to Eeyou Istchee even while domiciled outside Eeyou Istchee for 10 years or more.

WHEREAS the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government consistently advocates for broad and liberal construction and interpretation of the James Bay and Northern Quebec Agreement in its dealings with the federal and provincial governments and agencies;

WHEREAS Cree entities and agencies should be held to the same standard of liberal interpretation and resolve any ambiguity in the scope and meaning of the 10-year clause in favor of non-resident Cree beneficiaries:

WHEREAS there is a lack of consistency amongst Cree entities and agencies in their policies interpreting the 10-year clause and establishing exceptions to it, resulting in non-resident Cree beneficiaries not having uniform access to the rights and benefits to which they may remain entitled, including, but not limited to, education rights and benefits administered by the Cree School Board, such as post-secondary education assistance;

WHEREAS, pursuant to section 6 of an Act Respecting the Cree Nation Government, the objects of the Cree Nation government include the following: to advance the education of the James Bay Cree; to assist in the furtherance of education and youth training; to assist the James Bay Crees in the defence of their interests: and to deal with all persons in working toward the solution of problems of the James Bay Cree: and

WHEREAS our youth are the Cree Nation's most precious resource and it is in the social and economic interests of the Cree Nation, each of the individual Nations of Eeyou Istchee, and Cree families that we improve education-











al outcomes for our youth, including post-secondary graduation, regardless of domicile;

IT IS RESOLVED by the delegates of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government 40th/37th Annual General Assembly

THAT the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government hereby be mandated to adopt a uniform interpretation of the 10-year clause:

- I. A Cree beneficiary who is domiciled outside Eeyou Istchee for ten consecutive years remains entitled to exercise rights and receive benefits under the James Bay and Northern Quebec Agreement if he or she visits Eeyou Istchee during that period and has social, economic, political or cultural ties with his or her Cree community.
- 2. The 10-year clause is not triggered until a Cree beneficiary turns 18 years of age, as a person under 18 years of age is presumed to have little or no control over his or her domicile or the means to visit Eeyou Istchee independently. In other words, a Cree youth remains eligible to exercise rights and receive benefits under the James Bay and

Northern Quebec Agreement until he or she turns 28 years of age and thereafter his or her eligibility is determined by the 10-year clause.

THAT the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government be mandated to take appropriate and necessary steps to work with Cree entities and agencies, including but not limited to the Cree School Board, to ensure prompt implementation of a uniform interpretation of the 10-year clause; and

THAT such implementation measures shall include retroactive remedial measures for Cree beneficiaries who were denied rights or benefits to which they were entitled under the James Bay and Northern Quebec Agreement under more restrictive interpretations of the 10-year clause, including post-secondary education assistance.

RESOLUTION 2014-11: Cree-Canada Governance Negotiations

WHEREAS the Government of Canada ("Canada"), the Grand Council of the Crees (Eeyou Istchee) ("GCC(EI)") and the Cree Nation Government ("CNG")

entered into the Agreement concerning a New Relationship between the Government of Canada and the Cree of Eeyou Istchee ("Federal NRA") which came into force on March 13, 2008:

WHEREAS the Cree Nation approved the Federal NRA by referendum based on the terms thereof as agreed in negotiations between the Cree and Canada;

WHEREAS the principal purposes of the Federal NRA include, among others:

- (a) to establish the basis for a new relationship between Canada and the Cree Nation;
- (b) to improve implementation of the JBNQA;
- (c) to provide the process for negotiating an agreement and related legislation concerning a Cree Nation Government with powers and authorities beyond the scope of the Cree-Naskapi (of Quebec) Act ("CNQA") and correlative amendments to the James Bay and Northern Québec Agreement ("JBNQA") and the CNQA;

WHEREAS the Federal NRA does not amend the JBNQA or any related legislation;





whereas Part 2 of Chapter 3 of the Federal NRA sets forth a process for negotiations leading to a Governance Agreement, Governance Legislation, both as defined in the Federal NRA, and possible amendments to the JBNQA and to the CNQA concerning the powers and authorities of the Cree Nation Government beyond the scope of the CNQA;

WHEREAS the JBNQA and the related legislation, including the CNQA, already recognize and implement an extensive system of Cree governance on Category IA land, including Cree jurisdictions, powers and functions in the large majority of areas contemplated by Canada's Self-Government Policy;

WHEREAS the Governance Agreement contemplated in the Federal NRA was always intended to complement the JBNQA, and not to replace it;

WHEREAS the Gouvernement du Québec ("Québec") has been invited to be a party in the negotiations leading to the Governance Agreement, insofar as areas of jurisdiction of Québec are involved, and Québec has indicated its willingness to participate;

WHEREAS, pursuant to section 3.14 of the Federal NRA, Canada and the GCC(EI)/CNG, with the participation of Québec, are committed to making best efforts to conclude negotiations of a governance agreement-in-principle within three (3) years of the coming into force of the Federal NRA and a Governance Agreement within five (5) years of the coming into force of the Federal NRA, or within such longer period as the GCC(EI)/CNG, Canada and Québec may agree to in writing;

WHEREAS in accordance with section 3.14 of the Federal NRA, the GCC(EI)/CNG and Canada have agreed, and Québec concurred, to extend the time frame to negotiate a governance agreement-in-principle for certain additional periods, most recently until October 31, 2013;

WHEREAS the governance negotiations have reached an impasse and the latest deadline of October 31, 2013 for concluding a governance agreement-in-principle has not been extended;

WHEREAS the main reason for the impasse is Canada's insistence on the imposition of its policies, including its Self-Government Policy and future policies, in these governance negotiations, contrary to what was agreed during the negotiation of the Federal NRA and approved by the Cree Nation by referendum;

WHEREAS nothing in the Federal NRA, as negotiated between the Cree and Canada and as approved by the Cree Nation by referendum, authorizes Canada to seek to substitute its policies, including the Self-Government Policy, for the treaty rights of the Cree under the IBNOA;

WHEREAS Canada's position has made it impossible for the Cree to conclude a

governance agreement-in-principle on the terms proposed by Canada because the Cree cannot and will not make our treaty rights under the JBNQA, recognized, affirmed and protected by the Constitution of Canada, subject to Canada's policies prevailing from time to time:

WHEREAS, by attempting to impose its policies, including the Self-Government Policy, in these negotiations and to redefine unilaterally the relationship between the Cree, Canada and Québec provided for in the JBNQA treaty, Canada is



not making best efforts to conclude negotiations of a governance agreement-in-principle and a Governance Agreement;

WHEREAS such conduct by Canada constitutes a breach of its obligations under the Federal NRA, the honour of the Crown and its fiduciary relationship with the Cree;

WHEREAS such conduct by Canada gives rise to a dispute between the Cree and Canada regarding the interpretation and implementation of the JBNQA and the Federal NRA;

WHEREAS, pursuant to the Federal NRA, Canada and the Crees shall attempt through cooperation and consultation to arrive at a mutually satisfactory resolution of disputes regarding the interpretation and implementation of the JBNQA and the Federal NRA and, to this end, they shall apply the dispute resolution processes established under Chapters 8 and 9 of the Federal NRA to resolve such disputes prior to initiating legal proceedings;

THEREFORE, BE IT RESOLVED

THAT the members of the GCC(EI)/CNG fully support that the relation between the Cree Nation and each of the Governments of Canada and of Québec must be based on the JBNQA treaty which is recognized, affirmed and protected by the Constitution of Canada;

THAT the members of the GCC(EI)/CNG hereby authorize and instruct the Grand Chief/Chairman, in coordination with the GCC(EI)/CNG Council/Board, to take such political and/or legal measures, including the institution of legal proceedings and, if applicable, the dispute resolution processes under the Federal NRA, as they deem necessary or appropriate in order to preserve and protect Cree rights vis-à-vis Canada regarding the implementation of the Federal NRA, including the negotiation of a governance agreement-inprinciple and Governance Agreement pursuant to Chapter 3 of the Federal NRA and the payment by Canada of the "Third Payment" of \$200 million provided for in the Federal NRA

Resolution 2014-012: Eeyou Istchee Sports and Recreation Association – Healthy Development of the Children of Eeyou Istchee

WHEREAS the Directors of the Eeyou Istchee Sports and Recreation Association have volunteered their time and done an exemplary job trying to rationalize the organization of recreational leagues and events from a Regional point of view;

WHEREAS the proper organization of regional recreational leagues and events in a manner that does not interfere but rather is a positive force in the development of a child from Eeyou Istchee is critical to the health of the Cree Nation as a whole;

IT IS RESOLVED

THAT the delegates of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government

40th/37th Annual General Assembly having received the recommendation of the Board/Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government hereby support and recognize the Eeyou Istchee Sports and Recreation Association as the preferred vehicle to lead the development, organization and coordination of regional sports recreation leagues and events;

THAT the Board of Directors of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government further direct the Eeyou Istchee Sports and Recreation Association to ensure that the organization of tournaments does not conflict with the proper development of children in Eeyou Istchee through the reduction and controlling of the size and frequency of tournaments;

THAT the delegates of the Grand of the Crees (Eeyou Council Istchee)/Cree Nation Government 40th/37th Annual General Assembly having received the recommendation of the Board/Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government further encourages the Eeyou Istchee Sports and Recreation Association to work with the Cree School Board to ensure that the modalities, regulations and practices surrounding regional sports and recreation leagues and events are compatible and support the proper education of the children in the Cree communities of Eeyou Istchee;

THAT the delegates of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government 40th/37th Annual General Assembly having received the recommendation of the Board/Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government further mandates the Board/Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government to support the Eeyou Istchee Sports and Recreation Association.

Resolution 2014-13: The Management of Economic Development Opportunities in Eeyou Istchee

WHEREAS the economic development needs in Eeyou Istchee still far exceed the current status and size of the Cree economies in the communities and in Eeyou Istchee in general;

WHEREAS the Cree leadership should have as a standing objective the reinforcement and the development of the Cree economy;

WHEREAS an important aspect of economic development is ensuring that contracts and other employment are directed to the greatest extent possible to Cree entrepreneurs;

WHEREAS it is also a critical matter of governance at all levels that Cree organizations ensure that the public funds they are managing are spent in the most efficient and fiscally responsible manner;

IT IS RESOLVED

THAT the delegates of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government 40th/37th Annual General Assembly having received the recommendation of the Board/Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government hereby mandate the Board/Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government to undertake a review of the policies and procedures related to the awarding of contracts and services to ensure that economic opportunities are maximized within the Cree Nation while respecting the obligations that relate to the sound management of public funds and to include entities such as the Cree School Board, Cree Board of Health and Social Services of James Bay and other important regional Cree entities.

Resolution 2014-14: Cree-Québec Forestry Discussions

WHEREAS the Crees and Québec agreed in 2002 and during the years









thereafter, further to extensive litigation, to various agreements in order to create an Adapted Forestry Regime applicable to Eeyou Istchee;

WHEREAS such agreements include the Cree-Québec New Relationship Agreement also known as the "Paix des Braves", the Baril-Moses Agreement, an agreement on the confidentiality of Cree traditional information, an Agreement regarding Cree traditional activities enhancement and an Agreement on a forestry program (formally known as the "Volet II Program" and now known as the "Regional and Forest Development Program");

WHEREAS an agreement was also reached in 2009 in order for the parties to redefine the criteria for the social and environmental assessment of forestry roads;

WHEREAS, further to, in particular, the adoption of the Sustainable Forest Development Act (Bill 57) in 2010 and the execution of the Cree-Québec Governance Agreement in 2012,

the Crees and Québec have been involved in forestry related discussions for several years now in order to harmonize the legislation and the Adapted Forestry Regime of the Paix des Braves and to create a collaborative forestry regime;

WHEREAS, as a consequence of Québec's unilateral decision to approve forestry plans in contravention of the Baril-Moses Agreement, the GCC(EI) / CNG instituted legal proceedings against Québec;

WHEREAS Cree-Québec discussions were held in order to settle issues related to the Baril-Moses Agreement;

WHEREAS there are problems regarding the wood allocations attributed to Cree forestry companies, currently the subject of a dispute under the Paix des Braves dispute resolution process;

whereas there is a need to ensure that appropriate funding and structures are in place in order for the new Regional and Forest Development Program to be implemented as soon as possible in Eeyou Istchee:

WHEREAS the responsible authorities at the Government of Québec have suspended the negotiations on the forestry related issues contemplated by the present resolution on several occasions;

WHEREAS the responsible authorities at the Government of Québec have however indicated a will to resume the negotiations in the fall of 2014:

THEREFORE, BE IT RESOLVED:

THAT the responsible authorities at the Government of Québec be invited to work with the Cree to bring all forestry matters contemplated by the present resolution to a speedy conclusion during the fall of 2014.

THAT, failing the conclusion of the appropriate agreements and arrangements between the GCC(EI) / CNG and Québec by the end of the fall on the forestry related issues contemplated by this resolution, the GCC(EI) / CNG take such actions as may be deemed necessary or appropriate in order to protect Cree rights in the circumstances.

Resolution 2014-15: EEYOU / JAMES BAY CREE NATION / EEYOU ISTCHEE PERMANENT URANIUM MORATORIUM

WHEREAS the Eeyou, the James Bay Cree Nation, has owned, lived in, governed and protected Eeyou Istchee for millennia and since time immemorial;

WHEREAS the Cree Nation possesses and exercises our inalienable fundamental aboriginal and other human rights, including the right of self-determination;

WHEREAS the economies, culture, way of life and well-being of Eeyou are inextricably tied to the land, the waters, the fish and animals, and all of the environment of Eeyou Istchee and adjacent lands and waters;

WHEREAS Eeyou have always carried out and affirmed our responsibility to protect the land, the waters, the fish and animals, and all of the environment of Eeyou Istchee, for all current and future generations;



WHEREAS Eeyou are committed to the principles of sustainable and equitable development and responsible stewardship;

WHEREAS uranium mining exploration activities have been pursued by other governments and corporations in recent years in Eeyou lstchee:

WHEREAS uranium exploration, mining, milling, refining and transport, and radioactive and toxic uranium mining wastes, create unique and grave risks for human health and the environment, both today and for thousands of future generations;

WHEREAS the risks inherent in uranium exploration, mining, milling, refining and transport, and in radioactive and toxic uranium mining waste, are incompatible with our stewardship responsibilities in Eeyou Istchee, and pose a grave threat to our way of life, economies, culture, and well-being;

WHEREAS there are no independently established or objectively known ways to effectively mitigate these risks on the time-scales that are involved in uranium mining, milling, refining and transport, and in radioactive and toxic uranium mining waste, namely hundreds of thousands of years, and indeed there are grave doubts about these issues especially where they have affected other indigenous peoples in their lands and waters;

WHEREAS the people and the Cree Nation of Mistissini, the first Cree community located close to proposed uranium exploration and mining, has expressed its total opposition to these activities;

WHEREAS the Cree Nation and its members have consistently and repeatedly spoken out against uranium exploration and mining in Eeyou Istchee because of the risks it poses;

WHEREAS at the Annual General Assembly in Waskaganish in August 2012, the Cree Nation enacted a Permanent Moratorium on all uranium exploration and mining activities in Eeyou Istchee;

WHEREAS the Government of Québec subsequently declared a temporary moratorium on uranium exploration and mining throughout the province;

AND **WHEREAS** it is timely to reaffirm the Cree Nation's firm commitment to ensuring that Eeyou Istchee remains free of uranium exploration, mining, milling, refining, transport and uranium waste emplacement;

BE IT NOW THEREFORE RESOLVED THAT EEYOU, THE JAMES BAY CREE NATION:

- I. Re-affirms its declaration and enactment of a Permanent Moratorium on all uranium exploration, mining, milling, refining, transport and uranium mining waste emplacement in Eeyou Istchee;
- 2. Re-authorizes and renews its mandate to the Grand Council of the Cree (Eeyou Istchee), the Grand Chief and the Board of the Cree Nation Government to take all necessary and appropriate steps as may





reasonably be required to ensure the full, immediate and continuing recognition and implementation of this permanent moratorium in Eeyou Istchee and to give effect to this Eeyou Assembly Resolution.

Resolution 2014-16: Concerning the funds related to the Personal Credits for Personal or Group Education Services

WHEREAS the delegates of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government 40th/37th Annual General Assembly having received the recommendation of the Board/Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government have taken notice of the deadlines established for the use of the funds related to the Personal Credits for Personal or Group Education Services which is part of the Canadian Indian Residential School Settlement;

WHEREAS the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government 40th/37th Annual General Assembly having received the recommendation of the Board/Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government would like to find a manner for the proper time to be granted for determining the use of said funds:

IT IS RESOLVED

THAT the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government 40th/37th Annual

General Assembly having received the recommendation of the Board/Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government recommend that the Assembly of First Nations hold in trust the funds related to the Personal Credits for Personal or Group Education Services which is part of the Canadian Indian Residential School Settlement.

Resolution 2014-17: MoCreebec Cree Nation Participation at Annual General Assemblies IT IS RESOLVED

THAT the delegates of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government 40th/37th Annual General Assembly recognizing strong ties with MoCreebec Cree Nation see the benefit in maintaining theses ties and having the leadership of the MoCreebec Cree Nation participate in the Annual General Assembly of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government;

IT IS RESOLVED

THAT the delegates of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government 40th/37th Annual General Assembly hereby grant observer status to the delegates chosen by the MoCreebec Cree Nation to the Annual General Assemblies of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government.

A glorious goose getaway

Shaawinihan Outfitters cater to hunters who can't wait for the Goose Break

by Amy German

Running his business from rented farm fields just outside of Ottawa, John Cole said his new career began as a fluke one morning when he was headed out to get a cup of coffee.

"I had popped into a restaurant for my morning coffee and there was a table of First Nations people that at the time I did not even know were Cree. They were all dressed in camouflage and, being a hunter and outdoorsman, I decided to introduce myself," Cole recounted.

As it turned out, the people at that table were the Visitor family (George and Clayton Visitor and other relatives) who were visiting the area from Chisasibi to do some goose hunting.

Ontario allows for other First Nations to hunt throughout the province provided that they acquire the permission of the First Nations whose land they hunt on, in this case the Algonquin. Many James Bay Cree are welcomed down south to hunt the geese, which farmers often see as a nuisance.

"They said that they were down here hunting geese and so I laughed because there really was no shortage of them. They told me that they really didn't know the area and so we exchanged phone numbers as they were heading home at that point. I told them if they ever wanted to come back they could call and I would help them out as I have a lot of connections," said Cole.

Cole was delighted to hook his newfound friends up with some keen spots for shooting geese.

A combination of specific attributes make Cole's home region particularly attractive to the waterfowl. As he explained, this is where the Atlantic and Mississippi flyways meet, bringing thousands of Canada geese as they fatten up for their migration either north or south depending on the season.

"This area is rich with farmland, which yields corn, soya beans, grain, wheat and grasses. There is also plenty of water in the area providing them safe places to roost," said Cole.

And, the birds will often stay in the area for a month to a month and a half.

As word slowly began to spread, Stewart Menaneskum and Andrew Coonishish from Nemaska were the next to contact Cole for help to find a sweet hunting spot.

In facilitating these hunts for his newfound friends, the idea began for an outfitting camp. The Cree, he noted, were enthusiastic about how many birds they could get down south between their traditional breaks.

After many years of hunting with the Crees, Cole said he saw an opportunity to take more Cree hunters and their families out on goose hunts. So he consulted with the Crees he had come to know and was told that this was a great idea.



"I told them not to sugar coat anything and to let me know if they thought it would work and they said most definitely. With a little bit of investment and advice I was able to start this camp in 2011," said Cole.

Since that time Cole has met many more Crees from northern Quebec and Ontario. He is constantly refining the experience through what he learns about his clientele and is happy to accommodate them in any way that is feasible.

Initially, he offered to put up cabins and tent frames. But most Crees preferred hotel accommodations as this trip is seen as more of a vacation than a traditional hunt.

***** OPEN LETTER *****

WASWANIPI, Eeyou Istchee, July 9, 2014

To All Members of The Great Cree Nation of Waswanipi:

As a candidate for the position of Deputy Chief, I am extremely pleased to announce to you that I will be following in the footsteps of my predecessor, Deputy Chief Mr. Marcel Happyjack. Deputy Chief Happyjack was the first-ever, full-time Deputy Chief to occupy this position, leading his people and defending their rights during his four (4)-year term [2010-2014], with tremendous success.

In accepting my nomination for the position of Deputy Chief, I promise to offer you the very best of myself. I will work hard for you and will act in accordance to your priorities with respect, honesty, commitment and loyalty.

I could make promises to you during this campaign but unfortunately, I would not feel comfortable in doing so. I would rather address your issues, concerns and priorities as they come to me. In my view, the people are the real authorities within our governmental structure.



It would be a tremendous honour and privilege for me to continue serving you and working towards your best interests. I am excited and proud to accept your mandate and to serve as your Deputy Chief for the next four (4) years, i.e. 2014-2018. I will stand beside the newly elected Chief and Council as they serve the Cree Nation.

Please take good care of your children and each other with love, respect and courtesy.

Yours very sincerely,

ALLAN HAPPYJACK, P.Eng. Candidate, Deputy Chief.







Fortunately there is a Days Inn at Bells Corners on the west side of Ottawa only 15 minutes away from the fields.

"I am in the midst of building pits as they always want to cook their geese as soon as they get them as some of them haven't had any for a while," said Cole

This he is doing with the help of Menenskum, who is teaching Cole how to cook them traditionally.

In the meantime, Cole now has spots set up for the Cree women who have accompanied their hunters to pluck their geese and prepare them for safe storage. When not plucking geese, some of the women opt to sit with their husbands while they wait for the flocks to come in. Other women take advantage of the city shopping and tourist attractions in nearby Ottawa.

Getting a spot at Shaawiniha can be tricky because Cole can only take so many people. He can only accommodate six hunters at a time to avoid overcrowding the fields.

Cole has been spending a great deal of time in the north during his off seasons to learn more about the people he is serving and to revel in the richness of their culture. He recently attended Old Nemaska Days where he saw how geese are spun traditionally. He also went fishing with his Cree hosts. He raves about the hospitality he found there.

But, it's through his time at his camp that Cole has really learned about the Crees and their vast knowledge of hunting.

"With the whole experience I have had with the Cree, I profess to know quite a bit about goose hunting. But you learn more every day and I have learned so much from these people about patterns and the way it's done," said Cole.

Some Crees have even begun to bring their children to Cole's camp to shoot their first goose. Cole said he does his best to celebrate this life event for the youngsters.

Cole accommodates his customers in any way he can, from driving the women to the local Tim Hortons for a coffee-and-bathroom break to ensuring that someone with reduced mobility can comfortably access a quality hunting spot.

Such is the case for Luke MacLeod who is of reduced mobility but is able to get a good hunt at Cole's camp, which he has visited twice.

"I like going there because the geese go there first and sometimes you just can't wait and you really want to have a taste of goose," said MacLeod.

But, MacLeod said that by no means does this goose getaway replace the traditional hunt with family in the bush. For Crees, he said, these kinds of getaways can serve as a precursor to the hunt as it can take the pressure off getting geese during the traditional break. And sometimes Goose Break now offers slim pickings.

"I was talking to some people who hunt along where they diverted the river and they lose their spot as soon as the gates are opened to allow more water in the spring-time for the fish to spawn," said MacLeod. "Then there is the fact that we are a lot more people now as the population has grown and so people are looking for other places to hunt."

MacLeod's two hunting experiences down south have been fruitful, getting 17 geese between three hunters in a day the first time he was there and then managing to kill seven in just four hours sitting out in Cole's fields the second time.

"When we get geese up north they are not full of food, but down in the south they are and so what we have to do is clean them immediately. We do that here as well in the north but it is more important down there because it is warmer. Here we can leave the geese out sitting on the ice but there isn't the ice in the south and so they have to be done immediately," said MacLeod.

The biggest difference MacLeod said was that they were not able to spin them and so they instead improvised cooking the geese at a relative's nearby home, cooking them in the oven and then on the BBQ over wood chips. Though not the same, he said it was quite good. And, because he was able to share the geese with those near and dear to him, it was all the better.

While business is booming at the Shaawiniha Outfitting Camp for the upcoming season, those looking to squeeze a day on those fields can visit the website at www.shaawinihanoutfitters.com

Indigenous pride on parade

Présence Autochtone serves up more than just atmosphere

by Amy German

In the downtown heat of Montreal's dog days of summer arose a stunningly beautiful oasis of Indigenous culture, art, sounds and refreshments provided by the Montreal First Peoples' Festival July 30 to August 5.

We, at the Nation, took in the festival on a sunny and sweltering Saturday afternoon. While there we caught the Nuestroamericana Friendship Parade, took in some awe-inspiring traditional tunes from the Buffalo Hat singers and sampled traditional fare that included corn on the cob, game sausage and wapiti done up pulled-pork style in BBQ sauce.

In its 24th year, these sights, sounds and flavours have become the hallmarks of the First Peoples' Festival. They include teepees large and small, fragrant conifer trees, animal sculptures, traditional crafts and foods as well as gales of gleeful children running through a giant sprinkler system while dancing to the beats of Indigenous drums in a modern setting of concrete, light and glass. The mingling of past and present, organic and synthetic, art and commerce, youth and ancient knowledge amid a kaleidoscope of cultures made for a unique experience.

And, this year's fest greatly surpassed the organizers' expectations, bringing in thousands to the event site and more to other venues, according to festival spokesperson Henry Welsh.

"We had a great increase in attendance this year at the outdoor concerts, the outdoor screenings and also at the indoor screenings," said Welsh. "There really was significant growth and we are very proud of this. Our attendance at the Cinémathèque Québécoise actually increased 40% and while we don't have the final figures for the outdoor sites, we are certain that it was well above 50,000."

This is despite competition from other major events, like the Osheaga music fest happening in Montreal at the same time, dominating the major media.















Many of those participating in and visiting the festival were from outside Canada with major participation in the film and video competition from Brazil, Bolivia and Mexico. Patrons visited from Europe, South America and other continents.

Even more impressive is that organizers had to turn people away at the Grande Bibliothèque opening ceremony.

Welsh said the festival has changed a great deal over the years and it has started to morph into a major event and annual gathering for the International Indigenous film community. As next year will be the 25th anniversary of the First Peoples' Festival, the hope is that the fest's cinematic aspect will become essential to the Native film industry.

The festival's success also has a great deal to do with the changing attitudes of Canadians towards the Indigenous and their culture as awareness grows both politically and artistically.

"This is good because 20 years ago it was quite different. Nobody really cared because they weren't quite interested and there was this feeling that Native people were just warriors and things like that. The notion of a highly regarded culture was not in the minds of non-Aboriginal people. But it is changing, little by little," said Welsh.





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Top-notch tunes

Osheaga music fest brings sights and sounds to Montreal

Written by Jeremy East Photos by Pat Beaudry

Montreal's festival season has offered up a gamut of high-octane events for years, but one of the youngest events on the summer bill has quickly become the city's biggest.

On August I, the Osheaga Music and Arts Festival rang in its ninth edition with big acts, bigger crowds and a satisfying combination of new sound and old favourites.

2014 was the biggest year yet for Osheaga, attracting over 130,000 attendees to what has quickly gained a reputation as Canada's most anticipated music festival, rivaling the likes of international standouts such as Coachella or Glastonbury.

FRIDAY

The festival kicked off with an impressive line-up that included some homegrown talent. Rocker Sam Roberts and the electro-funk duo Chromeo reminded us that we were still in Montreal, which was easy to forget in a crowd where Quebecers were scarce (67% of the audience came from out of province).

To end the night, OutKast had the masses moving to hip-hop gems *Bombs Over Baghdad* and *Ms. Jackson*. Frontman André 3000 belted out *Hey Ya* like it was still 2003, reminding the crowd that hygiene comes first in a jumpsuit emblazoned with the slogan "Life is short. Take more baths."

SATURDAY

According to Osheaga organizers, the name of their festival comes from the phrase "O she ha ga," which they claim is an old Mohawk term for "people of shaking hands." Whether or not that claim is actually true, it felt as if the entire island was shaking on Saturday as Jack White provided the crowd with a rock buffet under a firework-lit sky. Australian goth-king Nick Cave also gave a rousing performance that included a stroll into the crowd on his fans' shoulders.

SUNDAY

Although some Canadian festivals have taken steps to ban the wearing of traditional feather headdresses at their events, Osheaga has not made any statement on the issue. We spotted one (very poorly made) headdress, but the Native appropriation that has plagued festival fashion in recent years appeared to be on the decline.

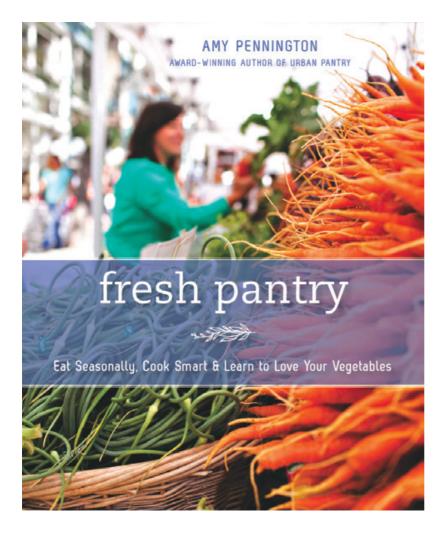
Osheaga's busiest and last day closed out with a rousing performance by Lorde. The Kiwi songstress was a crowd favourite with chart-toppers *Royals* and *Team*.

To close out the festival, British rock group Arctic Monkeys lit up the stage with glaring lights and pounding bass that could reportedly be heard across the river.

Fresh cookin'

How to make the best of the season in Fresh Pantry

By Amy German



The summer months are bountiful with incredible produce even in the north. However, when it comes to the other seasons, what might be in-season elsewhere may be harder to obtain if it is comes from afar.

While game meats and fowl are a sure bet to please the Cree palate, with the burgeoning need to include more vegetables on every plate, Amy Pennington's Fresh Pantry is a great how-to on what's in season and what to do with it.

With a featured fresh item for each month of the year, Pennington offers several recipes for that particular vegetable because it's plentiful at that time. For the colder months, she focuses on what's hearty and stores well for long periods. The featured produce for December is cabbage, winter squash for January, onions for February and carrots for March. With other

months devoted to rhubarb, lettuce, berries, summer squash, tomatoes, peppers, kale and beets, Pennington's guide features recipes that pair delightfully with each season.

What's great about this book is that Pennington discusses at length what pairs best and offers innovative ideas how to include what's in-season into your side and main dishes. Her recipes are not only practical but also creative. Blueberries don't usually come to mind when making a turkey meatball, but in her recipe for Blueberry-Oregano Turkey Meatballs, they are sublime.

The same goes for her recipe for Pork Loin with Bing Cherries and Charred Onion. The pairings are perfect and by preparing these meat-meets-fruit dishes you greatly increase the nutrient content of your meal.

Many of the mouthwatering recipes in Fresh Pantry are neither fussy nor intimidating top prepare. While a handful of them do call for more exotic ingredients that may be difficult to track down up north, many colder-month recipes are ideal for those shopping in a northern store.

As some recipes call for ingredients like smoked fish and beef, this cookbook offers ways to mix traditional food and with tasty and nutrient-packed sides like kale, squash or cabbage.

The book is an entertaining read, as Pennington - a writer, chef and urban farmer - discusses how to grow much of this fare at home and reflects on her own lifelong relationships with these produce items.

While paging through the book, my mind began to look forward to preparing some of Pennington's recipes, especially the Roasted Onion Soup, Kale Bubble & Squeak and Mustard-Braised Pork Chops & Lettuce.

Roasted Onion Soup

Onions are a perfect pantry staple, as they are long-lasting and store well. When your cupboards are otherwise bare, you can rely on onions to make a meal. This is an ungraceful yet flavourful soup – perfect for anyone on a budget. Roasting the onions first brings out their sweeter quality and enriches the flavour. The onions are then puréed with stock, water, or milk – whichever you have on hand – and thickened with a slice of day-old bread. Cheap and delicious! Garnish with the accompanying melted-cheese croutons and a drizzle of olive oil, and this very humble soup becomes elegant.

Soup

I-inch slice of day-old rustic bread

½ cup milk (or stock or water)

I large yellow onion, chopped

I small red onion, chopped

3 shallots, roughly chopped

2 cloves of garlic, smashed

2 tbsps olive oil

½ tsp salt

1/4 tsp pepper

2 sprigs fresh rosemary, leaves finely chopped Croutons

2 tbsps freshly grated Parmesan

I-inch slice of day-old rustic bread

Garnish

I tbsp finely chopped fresh chives Olive oil

Preheat the oven to 425 degrees F.

Put the slice of bread and the milk in a blender and set aside to soak for about 20 minutes or more.

In a large roasting pan, put the onions, shallots and garlic, tossing with the olive oil, salt, pepper and rosemary. Put this in the oven and roast until the onions are crisping at the edges, about 40 minutes. Toss the onions occasionally while roasting. When the onions are just starting to crisp and are cooked through, remove from the oven and set aside.

Purée the soaked bread and its liquid on high until completely smooth, about 3 minutes. Add in the roasted onions, being sure to scrape all the browned bits from the bottom of the pan. Purée on high until the soup is very smooth. Transfer the puréed soup to a medium-sized saucepan and set over medium heat to keep hot.



redit: Kenneth Dundas

Meanwhile, make the croutons. Sprinkle the parmesan over the second piece of day-old bread. Place the bread in the oven and bake until the cheese is brown and bubbling, about 5 minutes.

Cut the bread into a dozen big cubes. In a shallow soup bowl, serve a ladleful of the onion soup. Top with two cheesy croutons and a sprinkle of chives. Drizzle with olive oil and serve immediately

Pantry Note: This soup will keep for three days in an airtight container in the fridge. Leftover soup may be added to stew or used as stock in gravy, as a thickener.

Kale Bubble & Squeak

Makes 4 servings

This traditional British breakfast is made from leftover roast dinner fixings – mashed potatoes and vegetable – mashed together and fried into savoury cakes. My mom made a version of this when I was a kid, using whatever veg she had handy. Here, I've updated the recipe to make a quick meal. Potatoes are boiled with onion and kale, drained and blended, then hand-shaped into patties. These fried cakes, packed with kale, make for a robust weekend breakfast. This flexible recipe can include any combination of vegetable; try cabbage or Brussels sprout leftovers. For a more decadent kale cake, fold some

cooked bacon into the patties and fry the cakes in the leftover bacon fat.

I pound boiling potatoes, peeled

½ large onion, finely chopped (about 1 ½ cups)

2 ½ cups chopped kale

I tsp salt

½ tsp pepper

2 to 3 tbsps olive oil, for frying





Put the potatoes in a large pot and cover them with water. Set over high heat and bring to a boil. Once the water is boiling, reduce the heat to medium and add the onions. Cook the onions for 5 minutes, then add the kale. Continue cooking another 15 minutes or so, until the potatoes are soft.

Drain the potato-onion-kale mixture, and put it in the bowl of a food processor. Add the salt and pepper, and pulse until well combined, about 30 seconds. Set aside to cool. While the mixture is cooling, set a large sauté pan over medium heat and add 2 tablespoons of the olive oil (enough to cover the bottom of the pan; add more if needed). When the oil is warm, use your hands to shape the potato-onion-kale mixture into small cakes, about 4 inches wide. and carefully place them in the olive oil. Cook the cakes until golden brown, about 4 minutes on each side. Remove the cakes from the sauté pan and serve immediately.

Pantry Note: Leftover kale cakes hold in the fridge for about two days, or they can be frozen for up to one month.

Mustard-Braised Pork Chops & Lettuce

Makes 4 servings

Braised lettuce is surprisingly rich and works especially well in this slightly creamy mustard-infused sauce. Here, thick, bone-in pork chops are seasoned and seared. A generous portion of chopped lettuce is added to the pan, in addition to a spoonful of mustard and a splash of heavy



credit: Kenneth Dundas

cream. All of this cooks down quickly into an intense and flavourful sauce that feels luxurious but is actually light and healthy. All sorts of lettuces work in this dish – romaine, Bibb, looseleafs, arugula, dandelion greens, and so on. Mix and match or try them all, depending on what you have around.

4 thick bone-in pork chops

1/4 tsp salt

1/4 tsp pepper

I tbsp butter

2 tbsps olive oil

I cup chopped yellow onion

½ tsp Dijon mustard

½ cup chicken stock

4 cups lettuce, cut into I-inch ribbons

1/4 cup chopped fresh parsley
I tbsp heavy cream or half-and-half

Season both sides of the pork chops with the salt and pepper and set aside. In a large sauté pan, heat the butter and olive oil over medium high heat. Once the oil is heated and the butter melted, add the onion and cook and stir until soft, about 3 minutes. Push the onions

to the edges of the pan and add the pork chops, cooking about 4 minutes. Don't move the pork chops around – you want them to caramelize and brown – but stir the onions occasionally to prevent burning.

Turn the pork chops and cook on the other side, 4 minutes more, stirring only the onions as needed. Pour in the chicken stock and add the lettuce and parsley to the sauté pan, sprinkling them over the pork chops. Add the Dijon mustard into the onions (the mustard may be a bit chunky at first). Cover and cook for 4 minutes, until the lettuce is mostly wilted but still vibrant green. Take off the cover and remove the pan from the heat. Stir in the heavy cream until well combined.

To serve, place one pork chop on each plate with equal portions of greens and sauce. Serve immediately.

Pantry Note: Any leftovers hold very well in the fridge, covered, and should be eaten within two days. Try slicing the pork thin and making a pressed griddle sandwich — the braised greens are a perfect garnish.

awoke today to the sad news that Robin Williams had passed away.

His story reminded me of one my favourite operas, one of the most well known in modern culture. I'm sure most everyone has heard it at least once in a movie, on the radio or in a TV cartoon. It is called Vesti la giubba, translated from Italian as "Put on the costume".

It features a clown about to perform before an audience to make them laugh. He feels terrible because he just found out that his lover has cheated on him, but he still has to go on stage. It is the origin of the modern idea of the tragic clown who is smiling and laughing on the outside but crying on the inside. The saying "the show must go on" originated with this opera.

Like the tragic clown, Robin Williams had his own inner demons that we never saw during his lifetime because he was too busy making us all laugh.

When I heard Williams had died, I was sad but then angry at the fact that he had committed suicide. I felt cheated. Williams was one of the great comedians who I enjoyed growing up on the rez in Attawapiskat. He was a comfort for me over the years and I was counting on him taking me on many more laughing adventures.

He made many truly funny movies and happily I have seen most of them. My first exposure to his amazing talent was in the movie *Popeye*. It was a big hit with a lot of First Nation people as most of the Elders grew up

with the cartoon and all of those wonderful characters like Popeye, Olive Oyl, Sweet Pee and Whimpy. I recall my mom and dad and the entire family in tears with laughter as Williams joked, sang and danced with the refrain of "I yam what I yam." He made that moment in time special for all of us and swept us away from all our toils and troubles.

As Peter Pan in the movie *Hook* he took my friends and I on a magical adventure, making our childhood fantasies come alive. I can still see him swinging over Captain Hook's head with the Lost Boys at his side. I recall staring out of my bedroom window and wishing Peter would come down and invite me to wonderful adventures in Never Never Land. As the voice of the Genie in *Aladdin*, Williams brought his stand-up comedy to a big boisterous blue buffoon.

By the time Mrs. Doubtfire came along I had become accustomed Williams' visits from movieland to make me laugh. I also began to see him as more than a comedian as he was so sensitive and intelligent in every movie he chose to make. Along with Nathan Lane in the Bird Cage, he broke down many preconceived ideas about gay people. And they did it by making us laugh. Patch Adams was not one of his biggest hits but it made me realize the medicine and medical care could be much more effective with a large dose of good humour and sensitivity.

In general, we Cree up the James Bay coast have a lot of respect for people who make us laugh. Our culture functions on humour to a large degree. Just about anything negative that can happen to a people has come to us over the past 100 years but we have survived. We are a little tarnished, a bit frazzled, somewhat traumatized but still very forgiving, open and ready to move ahead with a good laugh at all the insanity in the world. Robin Williams and his mentor Jonathan Winters made life a little easier for everyone. Both of these rapid-fire masters of improvised humour provided a light in some dark moments of my life.

We Cree understood the quick wit of these two geniuses because we grew up using humour as a means of survival. I recall often being able to find humour in even the most tragic or terrible situations and of course this was geared to be able to move on and put the past behind me. If my family, my friends and my neighbours could still find a way to help each other along with a smile, a joke, a funny anecdote or legend then we knew things had a good chance of working out for the best.

I plan on having a Robin Williams movie night with friends this evening. I am sure the loons, ducks, cranes, squirrels, lynx, skunks, chipmunks, bears and wolves will wonder at our bellowing crescendos of laughter with the Simpsons from the little cottage on the lake in the middle of the wilderness. I like to think that Robin Williams and Jonathan Winters would appreciate the scene. Laughter is their legacy.

DONATIONS CAN BE SENT TO:

Kate Sharl Fondation 32 Amisk P.O. Box 1050 Mistissini, QC GOW 1C0 katesharlfoundation@gmail.com



Kate Sharl FOUNDATION

> For Children with Special Needs in Eeyou Estchee

Tim Whiskeychan, a Cree Artist from Waskaganish volunteered his talent in designing the logo and James Shecapio from Waswanipi voluntarily, did the graphic design.

THE FOUNDATION

The Kate Sharl Foundation was created in 2014 as a legacy to a special angel, Kate Charles-Sharl from the Cree Nation of Oujé-Bougoumou, Quebec, who passed away at the age of 5 in July 2008. The Kate Sharl Foundation is a non-profit and registered charity corporation.

Kate's family wanted children, like their daughter, to be able to have access to resources that would make the children special in a good way.



THE MISSION

Our mission is to provide Cree children with special needs 0 to 18 years old opportunities to access high-quality, culturally appropriate resources that recognize their unique physical and developmental challenges and that will improve their quality of life and enable them to reach their full potential.



Whether it's a week at a specialized summer camp, spending some time in a respite home, have a new adapted bicycle, or a chance to meet their hero,



WHO CAN REFER A CHILD

A professional working with the child, a parent/gardian or a close member of the family can refer a child to the foundation by sending a brief letter explaining the needs of the child to the Kate Sharl Foundation at katesharlfoundation@gmail.com.





We offer discounted rates and seat sale fares.

